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Ten Modest

QUERIES,

HUMBLY OFFER'D

To the most serious Consideration of the Right
Reverend Father in God,

THOMAS

Lord Bishop of Saint Davids;

QUERY IV.
AND

Whether they may be Communicated to the rest of the Clergy, at
the Primary Visitation now held for that Diocese.

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QUERY I.

Whether every Bishop and Clergy-man take not an Oath
of Canonical Obedience to his Metropolitan the Arch-

bishop of Canterbury, and whether a Bishop or inferior Clergy-man, can with-
out incurring the Guilt of Perjury disobey his Metropolitan in

any thing that is contrary to the Statutes of our Church.

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QUERY

QUERY II.

Whether every inferior Clergy-man is not bound in a Stricter Tye of Obedience to his Metropolitan, whom he knows to be staunch, and firm to his Religion, than to his Diocesan, whom he has some reason to suspect, because he has only his own word for his Integrity, tho' his Actions may declare the contrary?

QUERY III.

Whether a private Ministers refusing to read a Thing publicly in his Church, because he knows it to be contrary to his Conscience, and destructive to his Religion; be a sufficient Reason for a Protestant Bishop to abstain from Church, and turn his back on the blessed Sacrament on the Lords day?

QUERY IV.

Whether a matter of Conscience, or scruple arising at any time in Gods Church, the inferior Clergy are to follow the Opinion of 20. Bishops whom they know to be steadfast and firm in their Religion, and that value less their preferment, than their Consciences, and the displeasure of their Prince (for whom they are ready to sacrifice their Lives, and Fortunes) less then the displeasure of their God, whom they cannot, whom they dare not offend. Or else to follow the Opinion and Judgment of four temporizing Bishops, who under hand endeavour the ruin and destruction of the best of Churches, like so many Weathercocks turning every way with the Fickle and inconstant Wind?

If so, whether the 20. Prelates that are eminent for their Piety and Learning; Or the four which are eminent for neither be guilty of the present Schism, that's unhappily begun by the Enemies of our Church?

QUERY

QUERY V.

Whether after his Majesties gracious Declaration for Liberty of Conscience, a Protestant Bishop ought to force his Clergy to Act contrary to their Consciences, and what is most Sacred to them; their Religion?

If so, whether our Swearing to observe, the 39 Articles do's not oblige every Clergy-man to stick steadfast, and firm to the Faith therein contain'd; and not to bring our Religion, which is so Primitive and Apostolical into scorn and contempt, through any unjust Compliance for Temporal advantage?

QUERY VI.

Whether the kind, and endearing Expressions of Fellow Brethren and Fellow Labourers in Gods Word, as us'd by the Apostles themselves; be not more decent and more becoming the Gravity of a Bishop to his Clergy, than the Billinggate Scoundrel Expressions of Seditious, Scandalous, and perjur'd Varlets?

QUERY VII.

Whether the same Charge, that Paul gave to his Son Timothy, do's not stand good still, *That a Bishop must be sober, of good Behaviours, given to Hospitality, apt to Teach, not given to Wine, no Striker, not Covetous?*

QUERY VIII.

Whether the same Persons that have Commanded the Clergy of late to read the Declaration, huffing some of them into a Compliance by threats, and hard words, wheedling others into

into it by fair promises and good words to Act contrary to their Inclinations, are to be look'd on at this time, as friends to the Church of England? Or if they should at another time, when it stands more for their Interest oblige the same Clergy to read Mass in their respective Churches, whether the Oaths then of Canonical Obedience may oblige such to obey their Diocesan

QUERY IX.

Whether such who have of late comply'd herein, in obedience to his Majesty's Command, and at the same time declared their dislike of it, are not guilty of the silliest Equivocation, such as a Jesuit himself wou'd be asham'd to own, being the greatest hypocrisy that cou'd be offer'd both to God and Man?

QUERY X.

Whether the wicked Tale of the Heathen Emperour? That be not more becoming a punitive Persecutor than a Christian Prelate; whose best way to shake his Lawn sit easy is to Merit the love of all good and virtuous Men, and not to value the hatred of the vicious and prophane? For as benefits and rewards will oblige the one to Reverence and admire his Person; so will Punishments, and the fear of Justice deter others from casting any dirt, or aspersion on him in the discharge of his sacred function.

FINIS.

QUERY VIII.

Whether the same Persons that have Commanded the Clergy of late to read the Declaration, pushing some of them into a Compliance by threats, and hard words, wheedling others

